

PROCESSED

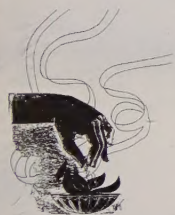
AUG 3, 2010

GTU LIBRARY

Clifton Henry SSF presiding at the Eucharist at Stroud, NSW, during the First Order Chapter meetings, 2008

## What's the point of worship?

Christopher Irvine



What do we expect from worship? Our individual expectations will vary according to our experience, and to some extent, on how we are when and where we gather with other Christians for worship. Simply by going to church we may feel a sense of belonging, and by doing so come to feel refreshed and even inspired by what is said and sung and done in worship. But can we expect more? Jesus promised that when two or three gathered together in his name, he would be among them, and so it would not be unreasonable to hope that as we gather with others for worship, we will be met and addressed by God. But even if we believe that there can be moments of epiphany, times when we have a sense of being in the presence of God, can we expect anything to actually *happen*? At the empirical level, of course, a lot goes on



## 'Formed into the likeness'

This issue of *franciscan* offers us some reflections around the theme of formation and transformation both of ourselves and our world through worship. It takes as its starting point a phrase which is a recent arrival in Anglican liturgy, 'form us into the likeness of Christ', which appears in Eucharistic Prayers F and G in *Common Worship*, Order One. As Canon Christopher Irvine points out, this concept has a much longer history with scriptural roots such as Genesis 1.26 and Ephesians 4.13. Bishop Michael Perham gives us an overview of how this is, or is not, working in local church communities. Dr. Philip Tovey offers us a glimpse of the interplay between culture and cult in a very different context from that with which most of us are familiar. Brother Colin Wilfred reflects on how formation and transformation can happen through the use of Daily Prayer either by individuals or in groups.

What's the point of worship?	1
Common Worship and the formation of the people of God	3
Worship with the St Thomas Christians in Kerala, India	4
'Until Christ is formed in you'	6
Minister's Letter	7
Compton Durville: moving on in faith	8
Community Routes	10
House up-date: Southwark	12
Mary Johnson TSSF	15
Richard Bird TSSF	15
Francis: Formed into the likeness of Christ	16



during an act of worship. There is movement, singing, reading, different postures for prayer, and so on, but do we really believe that something can happen in worship that is more than meets the eye?

In my book, *The Art of God*, I reflected on the biblical and theological understanding that the God who created us in his image seeks to reshape us by the Spirit according to the pattern of his Son. There are, of course, many experiences in a person's life which can be formative, but perhaps it is in worship,

*When we come to worship  
we invoke the presence of the  
triune God who seeks to  
shape, make and  
re-make us as Christians.*

especially through the celebration of the sacraments, that God is at work, shaping and re-shaping us more closely to the likeness of Christ. But if this can and does happen, if worship can change our lives, then perhaps we need to raise our expectations and approach worship with a greater openness and receptivity.

When we come to worship we invoke the presence of the triune God who seeks to shape, make and re-make us as Christians, and intentionally place ourselves before God in company with our brothers and sisters in Christ. And as we are encountered by God in worship, we consciously come into the presence of God, who, like the potter in the prophet Jeremiah's vision (Jeremiah 18:3-6) is wanting to reshape and fashion us again as his people, in and for the world. As the deacon announces in the preparatory prayers before the Divine Liturgy is celebrated in the Byzantine tradition: "It is time for the Lord to act!"

In the summer of 2009, I visited Salthouse church on the Norfolk coast, and in that wonderfully light building, drenched in sunlight, I saw a panel of medieval glass which showed a priest offering mass. Above the altar in this panel the stained glass maker had painted the hand of God appearing through striated clouds. Just how are we to read this? Perhaps as the German word for worship, *Gottesdienst* reminds us, liturgy is also God's work, literally God's service to us. And so, following the visual cue of the medieval glass panel, we could simply say that God has a hand in it. Indeed, when I looked at this image of the celebration of the mass with its symbolic depiction of the hand of God, I was reminded of Irenaeus, the second century bishop of Lyons, who spoke of the 'two hands of God', that is Christ and the Holy Spirit.

As we reflect further on the image of Christ's hand, let me cite the surprising clause found in a prayer of thanksgiving

over the water of baptism in the Leonine Sacramentary, which asks that the invisible God may be operative in the baptismal washing: 'may your hand be hidden in this water'. The imagery of the hand of God was used by the great preacher John Chrysostom when he told candidates for baptism that they would be plunged down into the water of baptism by the hand of the priest and by the right hand of God. This imagery of the hand of God expresses the hope that the triune God will not only be present, but also active and at work in the sacramental action itself. What God, through the Spirit, is seeking to do is quite simply to form us into the likeness of Christ. This was certainly the message conveyed by Bishop Ambrose of Milan, who in addressing the newly baptized during Easter Week, said that in baptism we come to bear Christ's likeness (*similitudo*), and rise from the waters in Christ's image (*forma*).

*Bishop Ambrose of Milan,  
addressing the newly  
baptized during Easter  
Week, said that in baptism  
we come to bear Christ's  
likeness (similitudo), and  
rise from the waters in  
Christ's image (forma).*

This divine intention finds expression in a number of liturgical texts, from different periods of history and from a variety of theological traditions. The first example is drawn from the third of the four prayers which the radical early sixteenth century continental reformer Zwingli composed to replace the Canon (consecration prayer) of the Latin Mass:

Grant us, therefore, merciful Father, through Christ your Son our Lord, through whom you give life to all things, and through whom you *renew* and sustain all things, that we may show him forth in our lives; so that the *likeness* which we lost in Adam may be restored.

This same articulation of the desired effect of our faithful participation in the Eucharist is neatly expressed in two of the Eucharistic Prayers of our own *Common Worship* Order of Holy Communion, in a clause that simply asks that through sharing in the Eucharist we may be formed in the likeness of Christ.

Again and again, the worshipping traditions of the church articulate not only in the words we use for worship, but in the very patterns of our corporate prayer, that God calls us to be icons of Christ, and exhorts us to bring him to expression in the way we live our lives. This, of course, is a view that is deeply embedded in the writing of St Paul, and he insisted that we could only show Christ to others by being

ourselves conformed to the pattern of Christ's death and resurrection.

This brings me to my final example of a prayer which expresses what I describe as formational language. Again, it is a historic liturgical text and is a prayer from the Leonine Sacramentary for the Easter Vigil, at which we celebrate the paschal mystery of Christ's death and resurrection:

'May today's festive sacrifice please you, O Lord, so that we, in accordance with your grace, through this sacred exchange may become acquainted with the form (*in illius inveniamur forma*) of that thing in which our substance is joined to you.'

*It is through our  
participation in the  
Eucharist that by the  
working of God's grace we  
are conformed more closely  
to ... Christ, the new Adam,  
and the measure of full  
humanity.*

The key term in this complex construction is 'form', and indicates that it is through our participation in the Eucharist that by the working of God's grace we are conformed more closely to that pristine *imago dei*, manifested by Christ, the new Adam, and the measure of full humanity (cf Ephesians 4.13). This, I suggest, is the end, the final formation and divine re-fashioning of our lives into the likeness of Christ. For in worship, God seeks to work on and through us so that Christ may

'play in ten thousand places,  
Lovely in limbs, and lovely in eyes not  
his

To the Father through the features of  
men's faces.' (Gerald Manley Hopkins,  
*As Kingfishers Catch Fire.*) f



Canon Christopher Irvine is a  
Residentiary Canon at Canterbury  
Cathedral. His book, *The Art of God*  
was published by SPCK in 2005.



# Common Worship and the formation of the people of God

Michael Perham



We must not claim too much for the liturgy. Christians are formed in the likeness of Christ in a number of ways and their participation in worship is only one of them. But it can be a very rich and fruitful one. Ten years into the Church of England's *Common Worship*, can we say confidently that it has been significant in the process of liturgical formation? Its architects, producing material

right through the 1990s and still producing it well beyond publication of the Sunday volume of *Common Worship*, certainly intended that it should do so. My own view is that it has indeed done so in a number of ways, but that the major task, to which the Liturgical Commission set its hand after 2000, of helping people to understand the liturgy and to celebrate it well is still in its early days.

Perhaps one should explore that first. The *Common Worship* volumes are principally about text. It is bound to be so in a church where every line of liturgical writing has to be argued over in revision committees and synods before ever it is authorised. There has been a new breadth and freedom in that *Common Worship* does provide much more in the way of background essays, extended notes and helpful rubrics designed to help the worshipper and the worship leader to take as much care about the actions, gestures, music, style and architectural setting of the worship, but still what comes across is that these are chiefly books of

texts. In general the Church has embraced these texts and they have brought real enrichment to the Church's life. But in many places the new texts are still being used within a celebration in which there has been little fresh thinking about how the community gathers, how the liturgical space is used, how all the senses are best employed and, most crucially, how a collection of individuals gathering for worship can be drawn into a deep communal experience of shared encounter of the living God. There is a huge transformation task still to be accomplished. *Common Worship* helps, but no more than that.

That said, let me explore briefly three areas where I believe *Common Worship* has brought about important change and genuinely helped the people of God to be more formed in the likeness of Christ.

The first is through the lectionary, because I believe that, through the Revised Common Lectionary that was adopted for *Common Worship* we have recovered a satisfactory way of reading the scriptures. Through the *Alternative Service Book* 1980 years, the Sunday readings followed narrow pre-determined themes and made the scriptures fit these themes so that there was never a settling into a book of the Bible and allowing it to unfold its theology and its message over a period of time. The Revised Common Lectionary, especially where churches take seriously the reading of all the provision, with its insistence on exploring the text, not falling back on a pre-determined theme, can bring the Bible alive for people. Where people are finding their way into it through *lectio divina*, and there seems to be a growing number of people exploring the weekly readings through that approach together, people are enabled to meet Jesus in a dynamic way and so enter more deeply into the mind of Christ.

The second is through the Christian year. Of course *Common Worship* built on the earlier work of the Liturgical

Commission in *Lent, Holy Week, Easter* (1984, 1986) and *The Promise of His Glory* (1990, 1991), but it is in the careful restating of the seasons and the provision of seasonal material in the *Common Worship* main volume, and even more, in the *Common Worship Times and Seasons* (2006) volume that the Church has been given most helpfully provision that enables the Christian community and the Christian individual to enter into the

*The Revised Common Lectionary, especially where churches take seriously the reading of all the provision, with its insistence on exploring the text, not falling back on a pre-determined theme, can bring the Bible alive for people.*

mind of Christ by reliving the events of the life of Jesus and, most significantly, to walk with him through the days of his passion. Those who keep close to Christ through Lent, join in as he enters the holy city on Palm Sunday, allow their feet to be washed, as if by him, on Maundy Thursday, come to the cross on Good Friday and wait with him on Easter Eve, do more than enter his mind. In a sense they get inside his skin. They catch something of his love for the Father and for the human race. Holy Week is at the heart of it, but the whole liturgical year, which *Common Worship* takes very seriously, is formative.

*Continued on page 5*



*St Mary of the Angels, St Francis' favourite place for prayer.*



*Michael Perham is Bishop of Gloucester and Bishop Protector of the European Province of the Society of St Francis. He was a member of the Liturgical Commission until 2001.*



# Worship with the St Thomas Christians in Kerala, India

*Phillip Tovey TSSF*



I was taken into the sanctuary with the other clergy for the beginning of the service of Holy Communion or as they would say the *Holy Qurbana*. The preparatory part was held with the curtain closed and at the beginning there were few in the church. Gradually the clergy changed into various robes, the president in a brightly coloured cope-like garment with a dove motif in the centre. You could hear the people coming in but could not see them. Lessons were being read and people were settling for the service.

The introductory hymn was sung and as the curtain was drawn back a loud blast of singing filled the sanctuary along with clouds of incense. This was the reformed version of the Syrian tradition and something quite unlike anything I had experienced. Here was a Christian community at worship.

Christianity came to this part of the world, southwest India, in 52AD with St Thomas. This makes you a bit foolish if you ask 'when did your ancestors convert?' People are very proud of their apostolic heritage and some families and churches claim direct descent from the work of the apostle. There is a mixture of

my socks for their evening meal. The good bit was a number of families coming

*Christianity came to this part of the world in 52 AD with St Thomas. People are very proud of their apostolic heritage.*

to church for prayer, it was a community event. Much like ours, it is a mixture of psalms and hymns, the first section sung by the clergy and those who understand,



*A Christian festival in Kerala*

worship at home and in church. We were visiting some families of the church one afternoon and went to see a very poor family. While many have benefited from family working overseas this one had not and lived in a three-roomed house with plastic sheeting for windows. Grandma sat in the corner reading a Bible. As she struggled to her feet it was clear that she had had a stroke. The room contained pictures of Jesus and Mary very prominently, indeed many have only these pictures. At the end the family pulled out a mat and we all faced east (how they always know which way is east I never know). We all recited a set prayer, the *kauma*, which is a mixture of praises, like the sanctus and the Lord's prayer. The bishop then prayed for the family in extempore prayer. Finally we all went to the bishop for an individual blessing. If you walk down the street at evening, you can hear families doing their praying.

Evensong was also a favourite. The bad bit was the mosquitoes biting through

in Syriac. The next section of hymns was sung in Malayalam with some gusto. Not being up to these languages it was the ceremonial that spoke to me.

At one point the censer is given to one of the clergy. He then goes to the bishop who piles on incense. The altars are then censured. The tombs of the previous bishops are censured: back to the bishop to cense him. Then the clergy are censured; they are standing as a group (there are no pews in this church). But then you go right down the middle to the west door censing all the people and at the door you cense the world outside. You return censing more of the people and go back to the bishop for a blessing. I had to learn this, as one day they said, 'Tomorrow you will do it!' It took a few attempts to get it right. But my view of it was that heaven and earth, clergy and people, church and world were all being united in prayer and offering to God in the

action of censing. We are all one in Christ Jesus. This cosmic vision is acted out each evening in small village churches in Kerala.

Now it is easy to romanticize the church. But you find very quickly it is not ideal. There are seven different versions of Syrian Christians, some of whom are fiercely fighting in courts. There is also a growing secularisation. As people are getting richer and more modern, so they are forgetting the patterns of worship. Television is now popular and in most homes. It is gradually destroying family worship. The questions of the modern world are having to be faced as western views become more prevalent. But there is a community feel to life that is strange to a westerner. Marriages are still arranged. The personal columns in the papers are not individuals trying to find a partner, but families advertising their children for matches. Church electoral rolls are not counted by individuals as here, but are measured in families. Most important is the liturgy which is known by heart. People do not go to church with books but simply join in. Sunday school is not at the same time as the *Qurbana* but at another time. So the congregation is men, women and children. Men are on one side and women on the other. The final blessing at the end is clergy, men and then women and children. So there is a hierarchical view of things, which we might not like. However, they know the service by heart and all join in. It is much more complex than *Common Worship* including up to fourteen or more different eucharistic prayers in common use.

Their community feel is in part reinforced by the community rule that you marry within the Christian church. Indeed, in history the Syrian Christians were treated as a separate caste by the Hindu society in which they lived. While an important part of society, being merchants and shopkeepers, the Syrians have never ruled in Kerala, previously being under Hindu kings and more recently under elected communist governments.

The prevailing culture in south India is



*Syrian Orthodox service in Stratford-on-Avon*

Hindu. Christians live out a life with some accommodation and some rejection of that culture. A really good church festival

*Continued on page 5*



Continued from page 4

has elephants; now that would liven up the church fete. These elephants are from the temple, and also go to mosque festivals. They are real inter-faith elephants! This is an accommodation to culture. However, in the peace you touch your neighbour. Hinduism is generally a non touch culture, you might pollute yourself if you touch the wrong person. You greet people by putting your hands together, but you do not touch. You don't see people holding hands in the street or if you do you can make disparaging remarks to them. But in church you touch. This is the Christian way.

Perhaps the big difference is our individualism. This affects our coming to worship, services being a collection of individuals not a gathering of families. This is of course related to our mobility, but that is a growing problem in Kerala. They are now beginning to build old people's homes. Children are now living in Australia or Canada or both and widowed mum is left in the family home in Kerala, alone.

*We are all one in Christ Jesus. This cosmic vision is acted out each evening in small village churches in Kerala.*

It is perhaps the tight boundaries that have been kept in the Christian community that make its worship so central. But there is also a doxological element to orthodox worship that we find in some of our best hymns but is more central to the service. We are quite 'teachy' in our services, which are about learning or telling. The Syrian services are more doxological, "lost in wonder, love and praise". f



**Phillip Tovey is in the Oxford Third Order Group. He works for the Diocese of Oxford in Reader training and also teaches liturgy at Ripon College Cuddesdon.**

## Hilfield Friary Community 2010

3-5 September

**Words of Peace - a weekend led by  
Brother Kevin SSF and Kate Compston**

18 September

**Stigmata Festival**

**12 Noon Festival Eucharist.**

**Preacher: Br Damian SSF.**

**5pm Evening Prayer.**

**Bring a picnic lunch.**

24-27 September

**Understanding Islam**

**Led by Chris Hewer**

15-17 October

**Spirit of Place: drawing and painting in  
the peaceful grounds of Hilfield Friary**

5-7 November

**Ubuntu and the Essence of Being  
Human**

27 November

**Advent Quiet Day: 10 am - 4pm**

**Bring a picnic lunch**

To book, for further information and  
for other weekend and day events,  
please visit

[www.hilfieldfriary.org.uk](http://www.hilfieldfriary.org.uk)

For Guest Bookings, The Friary of St  
Francis, Hilfield, Dorchester DT2 7BE

Tel 01300 342313

[hilfieldssf@franciscans.org.uk](mailto:hilfieldssf@franciscans.org.uk)

## franciscan

(published three times a year)

### Subscriptions for 2010

United Kingdom	£7
Europe & Surface (outside Europe)	£8
Air Mail (outside Europe)	£9

(SSF cannot reclaim tax on  
subscriptions)

For UK & Europe – please send to:  
**The Subscriptions Secretary  
St Francis Friary, Hilfield, Dorchester,  
Dorset. DT2 7BE UK**

The preferred method for paying  
subscriptions is by UK Banker's Direct  
Debit; please request a form from the  
above address. Cheque or Postal  
Order payments are also possible.  
Please make all cheques payable to:  
**The Society of Saint Francis**

For America & Canada, contact:  
**Mrs Janet Moore, P.O. Box 341,  
Warren, Massachusetts 01083, USA  
email: [djmoore156@comcast.net](mailto:djmoore156@comcast.net)**

For New Zealand, contact:  
**Rev. Anne Moody, P.O. Box 13-851,  
Onehunga, Auckland, N.Z.  
email: [a\\_moody@vodafone.net.nz](mailto:a_moody@vodafone.net.nz)**

For all other countries, please contact the  
Subscriptions' Secretary in the U.K.

Continued from page 3

The third is the daily office. Here, of course, the Society of St Francis has had a special role, working with the Liturgical Commission to produce what was, in effect, the first draft of the *Common Worship* office book, *Celebrating Common Prayer* (1992). Its immediate popularity may have caught people by surprise, but demonstrated how much people were yearning for a daily office that would nourish and sustain them. Its publication brought to an end a period of, perhaps, 30 years during which many of

**Celebrating Common  
Prayer has given way to  
Common Worship Daily  
Prayer ...restoring  
to the Church a sense of a  
community at prayer,  
as well as providing a rich  
provision of liturgical  
material to feed the  
individual soul.**

the clergy abandoned the saying of a daily office and during which there was little to encourage lay people to clock into the Church's daily offering of liturgical prayer. *Celebrating Common Prayer* has given way to *Common Worship Daily Prayer* (2005), which is a fairly light revision. Its increasing use by clergy, by lay people, by people gathering in little communities, but also individuals using it on their own (especially "Prayer during the Day") is restoring to the Church a sense of a community at prayer, as well as providing a rich provision of liturgical material to feed the individual soul.

There is an area where we are not clear whether *Common Worship* has got it right. Have we too much variety? Are there so many texts that, rich and beautiful as they are, we are in danger of using any particular text so rarely, as we employ all the options, that we never commit it to memory, where it can nourish us and form us? Memorability is important in liturgy. That insight seemed to be lost in the late twentieth century. To some extent *Common Worship* has tried to reassert some limits by providing string sets of texts intended for use throughout a season, but in other ways it has gone with the fashion that variety must be better than repetition. I suspect it has been a fashion and that we shall come to value, as our forebears did, texts we used so often we needed no book in church, could draw them into our personal prayer and be thankful for them coming to our rescue in times of crisis. If we are to be formed in the likeness of Christ, we need words that inhabit our souls. f



# 'Until Christ is formed in you'

(Galatians 4.19) - *St Francis and the daily office*

**Colin Wilfred SSF**



For me, one of the most moving relics of Saint Francis still to be seen in Assisi is his breviary. This small, battered manuscript volume with which he prayed several times a day, was kept after his death by his companion Brother Leo and he passed it on to Saint Clare and it is at her basilica that it is kept to this day.

There are many stories of how seriously Francis took the Office. For example, he forbade the brothers not to stand and instructed them not to lean against a wall when praying it together and there is a moving story how, on a journey, Francis stood in the open air and in the pouring rain to pray it. For those brothers who couldn't read, he ordered them to recite the Lord's Prayer at the time of each office and he himself composed a parallel supplementary form of daily prayer in the Office of the Passion.

## *The experience of daily prayer*

One day I was standing in the chapel at Hilfield friary and a newer brother said to me "Why is the worship in chapel so ..... awful at present?" to which I replied, "I suppose it's because our community life is ..... awful at present and perhaps we have to thank God that each reflects the other and we're not putting on some beautiful liturgical show which doesn't connect with our daily life". As another brother has said, "I can tell how things are in the friary by the way in which we say the psalms: are we being attentive to others; are we holding back; are we prepared to take risks for the sake of everyone?"

The other thing I notice is that when brothers and sisters come together to pray in a new situation or place, they will often do certain things physically: form themselves into a circle or semi-circle, perhaps focussed on a visual sign; they will divide up the responsibilities for

different parts of the worship to different people. In these ways the commitment to pray together daily is part of the formation of community and hopefully a tiny sign of that transformation of the world and the church to be a place where God is praised, all have a part to play and the meaning of God's grace and love is constantly renewed.

When Christians pray each day they never do so in isolation. The mere fact of being 'in Christ' means that we pray with

*The mere fact of being 'in Christ' means that we pray with the whole communion of saints, living, departed and glorified.*

the whole communion of saints, living, departed and glorified. We may be fortunate enough to pray, at least some of the time, as part of a group or we may represent the larger group, for example, a local church in the Canterbury area where the 'opener' for the 9 am Eucharist prays Morning Prayer and the 'closer' Evening Prayer at 5 pm.

If we normally pray the office alone we can reinforce our sense of being united with others by having a particular place to do it, with one or more signs of the presence of God to focus on. We may use other physical positions for example standing or bowing; no one else except God and the angels is going to see you!

## *City and desert*

Jesus and his disciples were, of course, familiar with the daily prayer of their own Jewish tradition and at various points in the New Testament we get hints of this being continued in Christian communities and families. Later came two parallel developments: one in the great city churches of the Roman Empire, the other in the monastic communities of the desert. Paul Bradshaw describes these two forms of praying, equally valid and potentially transforming, as the 'breathing in' of the desert form and the 'breathing out' of the city form.

The former is centred on listening and absorbing God's Word through sequential Bible readings and psalms by the group of individuals praying at the same time and place. The second form is strongly

corporate, world-orientated and about being a priestly community for others and for the transformation of the world into the kingdom of God. As individuals we may be drawn more in one direction than the other but both as individuals and as communities we need both kinds of spirituality to grow fully into Christ.

## *Elements of formation*

*Common Worship Daily Prayer and The Daily Office SSF* have at the heart of each office the Word of God preceded by a Preparation section and followed by the Prayers. The Word of God is expressed primarily by the use of psalms and scripture readings. Individuals and groups need to decide how much of this is desirable to enable us to hear the Word of God. As Christians we live between memory and hope (which is also one of the functions of the celebration of the Church's year) and as Walter Wink says, 'Hope which imagines the future, and then acts as if that future is now'.

But what about the 'difficult' (if not downright nasty) bits of scripture? First, we have to acknowledge the nastiness of a great deal of human life and activity. In the psalms alone we are constantly caught up in lament and praise, violence and peace, vengeance and virtue both individual and corporate. 'The whole of human life is here' as an old masthead of the *News of the World* had it. Biblical Hebrew has no word for 'history' but uses 'remember' or 'memory' instead. The daily office is the constant renewal of that memory, living out the pattern of God's involvement with the world, humanity and ourselves.

## *'Until Christ is formed in you'*

The daily prayer of the church takes place in time and space but is not limited to them. When we, either as individuals or communities, pray in this way we articulate the on-going praise of all creation for its Creator. In the celebration of each day we enter into the creative and redeeming pattern of God's love.

Beginning with Evening Prayer (a pattern from the Jewish tradition - see Genesis Chapter 1 - which has been taken up by many in the Christian tradition) we celebrate through the image of light the creation and its re-creation by the incarnation of Jesus, the light of the world, promised in the Magnificat. As we enter the darkness of night, symbol of pain, suffering and the passion of Christ, we see how often Night Prayer refers to death but also to God's unceasing care and protection. But "joy comes in the morning" for "you have raised up for us a mighty Saviour" (Benedictus), each new day brings the promise of the new life of resurrection both for ourselves and for "this fragile earth, our island home". At Midday Prayer we pause to remember the gift of life in the Spirit that has been given to each one of us.

In all these ways we are being constantly formed and transformed by God's grace,

*Continued on page 7*

## *The Daily Office SSF, 2010*

Based on *Common Worship Daily Prayer*, with additional material for Franciscan saints and festivals and other major festivals.

Fuller texts also for Midday Prayer, additional para-liturgies, and psalm prayers influenced by Franciscan imagery.

Available from Sara Whistance at Hilfield Friary £20 plus p & p.

Special offer for Companions and Tertiaries, available until 4 October 2010: £15 plus p & p



# Minister's Letter

**Brother Samuel SSF,**  
*Minister Provincial of the First Order Brothers in the European Province, writes:*



Dear Friends,

The month of May this year saw three of our members - Brother Arnold and Brother Reginald from the European Province and Sister Cecilia from the Province of the Americas - reach the age of 90. Friends congregated to celebrate these occasions: cakes were baked, candles were lit and blown out; landmarks recognised, thanksgivings offered, memories shared: 'Congratulations - you're looking good'. 'Do you remember..?' 'How do you keep so young?!' In the European Province we now have ten brothers of eighty and above - we're all growing older.

Most of my contemporaries outside the Society are presently in the business of planning the winding down from their jobs and measuring up curtains for their retirement cottages - just about two more years to go. I envy them a bit; how good it would be to be able to look forward to a life of rest and recreation, to reading all those novels, to living one long holiday visiting friends and far off places,

but brothers and sisters seem to miss out on the retirement business; we're in it for life; we just carry on doing what we've been doing over the years but doing it more slowly; hopefully gently ripening. Anyway - in the UK at least - we are now all being told that we can't retire at 65 and that in the future we'll all have to work until the biblical three-score years and ten.

I'm beginning to recognise that growing old[er] is an art form and I'm grateful for the example of my brothers and sisters in SSF who are a little ahead of me in practice - to Vincent for his attention to the rhodos and magnolias and his always being the first one there every morning in chapel, to Anselm for keeping his mind alert and for pointing out which books I should read, to Donald for his amazing perseverance in making the daily journey from Crofton Road to Balaam Street - and to many others. It's wonderful what some of our senior brothers get up to - I hope that I can manage to cook for the community and clean the house and turn out a good sermon when/if I

reach my tenth decade. Praise God for stickability over the years, for faithfulness in prayer and community life, for the willingness to accept and laugh at the limitations. Praise God for the wisdom age can bring, and for the Church Commissioners' pensions (sadly, now diminishing) on which we rely. And praise God, too, for fresh blood coming into the Society, for an increase in vocations, for new vision and energy; one day we'll be counting on those now joining to lead us and inspire us - and one day they too will grow old and mature, like good wine.

Peace and all good!

*Samuel SSF*

*Continued from page 6*

so that we may play our part in the transformation of the world in order that we may share St Francis' prayer:

*Let us bless the Lord God living and true!*

*Let us always give him praise, glory and honour, blessing and every good.*

*Amen. Amen. f*



**Brother Colin Wilfred SSF is the Guardian of the Canterbury Friary and was joint editor with Sister Joyce CSF of the recently published edition of the Daily Office SSF (2010).**

## Theme Prayer



**God of life and grace,  
 help us to recognize your gifts in creation;  
 form us in the likeness of Christ  
 and build us into a living temple to your glory.**

**Amen**

*(Based on Eucharistic prayers F and G from Common Worship)*



# Compton Durvil

It was 1962 when the sisters arrived at the Manor House (1) from Dalston, along with the patients from the Home. The Ward, (2) with Barbara caring for a patient, and the Chapel (3) were built after our arrival, and have both seen many changes over the years. This picture shows the Chapel in its last incarnation. Until it was built, the sisters worshipped in the small Chapel in the Manor House (4) and this has remained a powerful place for private prayer. Numbers grew throughout the 60s and 70s, as can be seen by the white veils of novices at recreation in the garden (5). The Barn was converted into guest accommodation (6) and this ministry became the main work of the house after the Home closed down. Over the years the sisters have become well known locally, and especially in the village of South Petherton, whose shops we use regularly (7). Alongside the guest ministry, the house has been used for many community events over the years; here for a meeting with the brothers from Hilfield (8), and (9) for the 2010 Sisters' Meeting, which was for many sisters their farewell to the house. The last sisters to live here (10) are Jannafer, Phyllis, Hilary, Sue and Liz. Francis (11), brought with us from Dalston, has been a welcoming figure outside the convent for nearly 50 years and will go with us to our new house.

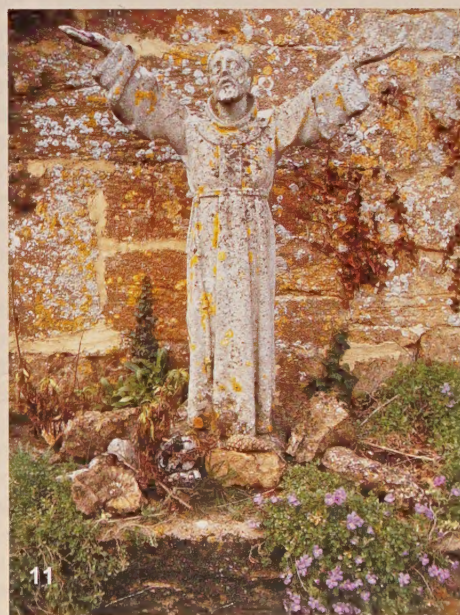




# Moving on in faith



Photo: Richard Budd





# Community Routes

## ♦♦ Community life: the young...

### ♦ Novices together

*Desmond Alban writes:*

Novices at Alnmouth and from the Order of the Holy Paraclete at Whitby have come together for study and formation no less than three times over the past year. The process began last October when we took one day of our annual CSF/SSF Novice Experience, held for the first time at Alnmouth, to visit St Hilda's Priory. In January the OHP Sisters invited the three novices then at Alnmouth to come to the Priory for a residential Enneagram

usually bring a friend with me and we sail from Larne to Troon, and then take the train to Stevenston. Ronald is now 97 years of age. He is almost completely blind, and has very little hearing left. He spends most of the day sitting in his chair praying. Yet in spite of these serious disabilities Ronald has never lost his lovely nature. To make yourself heard you have to shout into his ear. Even that is often not enough, but Ronald never becomes impatient. He just smiles, puts his hand behind his ear and invites you to repeat what you have said.

The staff of the home seem to admire him greatly and some of them will tell you that he is the most peaceful person in the home.

Ronald has had a great ministry in the Society of St. Francis. Even today, by the way he faces old age and disability, he is still a great witness to all who meet him. I believe he is a great man.

Please remember him in your prayers.

## ♦♦ PIECR meeting, 2010

The annual meeting of the Permanent International Ecumenical Consultation of Religious took place at Bose, Italy in April. Joyce was one of the two representatives of the Conference of Leaders of Anglican Religious Communities in UK. The other representative was Fr Jonathan Ewer SSM. There were four representatives of the Superiors General of the Roman Catholic Church and Br Guido of the resident ecumenical community at Bose.

The meeting has been under review due to fewer representatives attending and the recognition of a general lessening of energy in the present ecumenical climate. In past years the meeting met at venues in different countries in Europe and USA each year. The Conference of Anglican Religious Orders in the Americas, some members of communities of the European Reformed Protestant tradition, deaconesses of the German Lutheran Church and the Orthodox tradition have also been represented in former years.



**A change of scene:** the Ministers' Meeting in March 2010 was held at Haruro Friary, near Popondetta, in Papua New Guinea. It was significant for SSF in that it was the first time both CSF and SSF ministers had met in Papua New Guinea. This photo, taken in the friary grounds, includes brothers who are normally resident at the friary, the Ministers General, Ministers Provincial and the General Secretaries.

However it was decided that after review and evaluation the group should meet each year at Bose, a location that is ideal in being a welcoming, warm and prayerful ecumenical community. Discussions centred around three papers: one by Cardinal Walter Kaspar (*Harvesting the fruits and The future of ecumenism*), another by Archbishop Rowan Williams (*The ecumenical glass is genuinely half-full*) and a summary of the history of the ecumenical movement by Rev'd Mary Tanner. Out of all the discussions a Statement of Purpose was written making recommendations to the sponsoring organisations, some of which were: to give some priority to the subject of ecumenism in their future conferences and to develop formation guidelines that promote ecumenism through the witness of the religious life. It was unanimously agreed that this Consultation was considered an extremely helpful aid in bringing to the forefront of the religious life the Gospel imperative that all might be one.



Workshop. I'm told they did learn something about the Enneagram, though a major highlight appears to have been their work together on building a snow nun, complete with veil, as the workshop took place in the depths of that harsh winter. Finally, in balmy weather, Alnmouth Friary hosted Samantha and Helena, with their Novice Guardian Heather Francis for a 'return visit' for five days in May. Alan Michael and I led two days' study on the liturgy of the Mass and the Office and the sisters were also able to visit Holy Island and other sites of spiritual and historical interest north of the Tees.

## ♦... and the not-so-young

Two of the brothers and one sister turned 90 this year. Celebrations were held during May for **Reginald**, in Canterbury, for **Arnold** in Plaistow and for **Cecilia** in San Francisco. **Ronald** remains the eldest member of the First Order.

## ♦♦ Brother Ronald SSF

*David Jardine writes:*

Over the past couple of years, at the invitation of Brother Samuel, I have been able to visit Brother Ronald in Scotland. He is in the Three Towns Nursing Home in Stevenston near Saltcoats in Ayrshire. I



**The members of PIECR:**  
Joyce is fourth from the left



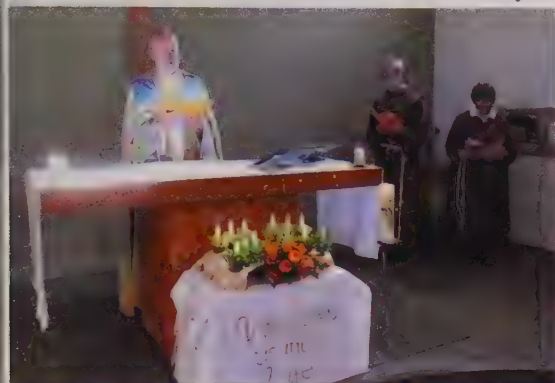
## ◆◆ Who leads us into life

22 May 2010 was the occasion of the Farewell Eucharist at Compton Durville. Bishop Peter Maurice, the Bishop of Taunton presided and Damian SSF preached. During the intercessions candles in front of the altar were lit by a friend of the community and an ex-sister, the banner below the candles having been inscribed with the words, "Who leads us into life". This phrase sums up the

Community's trust in God and the reason for the closure of the house at Compton Durville, despite the sadness around that event - ultimately, it is for the on-going life of CSF that the move is being made. Friends came from all over the UK to remember and give thanks to God for the times spent at Compton Durville, the tea time before the Eucharist giving opportunity to catch up with one another. A series of pictures highlighting aspects of the life of the sisters at Compton Durville over the years is included on pages 8 - 9.



*Hugh with others in the meadow ...*



*Bishop Peter, Damian and Sue*



*Waiting for the Farewell Eucharist to begin*



*Phyllis on parking duty, mulling over old times with Judith Daley*



*One-time CSF sisters: Damian OSC, Jacqueline, Kate and Pat.*

## ◆◆ The grass is greener...

*Hugh writes:*

On 5 June we celebrated UN World Environment Day at Hilfield. In the Recreation Room we put up a display of the UN posters on this year's theme of biodiversity, and on the wall was a continuous slide show, also from the UN website. I registered us with the UN. About 20 tertiaries were present for the day. After introductions Richard introduced us to the biodiversity of our wild flower meadow. He told us about Yellow Rattle, a plant that is parasitical on the grass, leading to a greater chance for our orchids to thrive. He introduced this plant from an ancient meadow at the Kingcombe centre, a few miles away.

The day continued with an environment liturgy in chapel, devised by Paul and Robert, members of the Hilfield Community. Thanks to Anne Bennett-Shaw for the pictures of us in the meadow.



*...and what they were looking at.*

regard to the Franciscan family, it is helpful if one person, or a committee, in each country, be in charge of co-ordinating the collection of information that is sent to FI. The final report for each country is very succinct, but information needs to be available to support the claims made in it and all the information needs to be checked for accuracy, be justifiable and true. There is great value in the reports noting actual occurrences of neglect of human rights.

The UK was last reviewed in 2008 so the next one is due in 2012. More information and the dates of the review are available on the website: [www.ohchr.org](http://www.ohchr.org)

## ◆◆ Greyfriars appeal



Greyfriars, Canterbury, the home of the first Franciscans in England, has a fund-raising appeal under way to provide for much needed repairs, including that of the roof. The brothers at Canterbury use the chapel daily.

## ◆◆ FI and the UPR

The full title of this section is 'Franciscans International and the United Nations Universal Periodic Review'. One of the ways in which we can be involved in the work of Franciscans International is by contributing to their submission to the UPR. This has been put in place by the UN Human Rights Council, and every country which is a member of the UN is reviewed 4 yearly with regard to its enactment of human rights. It is an opportunity for non-governmental organisations (NGO's) to draw the attention of the international community to certain human rights problems which might otherwise be forgotten.

If you observe a situation in which you consider there is inadequate recognition of the human rights of individuals, a brief description of the event can be submitted to FI for inclusion in their report to the UN. With

## ◆◆ Round up

**Barnabas Francis** and **Vaughan** have moved from Alnmouth to Glasshampton. **Matthew** has moved from Glasshampton to Alnmouth. **Maximilian** was ordained Deacon by the Bishop Protector at Hilfield on July 1st. *j*



# House up-date: Southwark

*Gina and Joyce write:*

The Brixton household moved to St Alphege Clergy House, Southwark, in January 2009 and since then has experienced a number of changes in personnel, the most recent being the return of Sister Jennifer Chan to Malaysia for a further two years secondment with her home diocese of Kuching.

We currently number four but are looking forward to Sister Sue joining us in the autumn. The constant factors in the Southwark equation have been Joyce and Gina, but Regine has been with us for a year now and Paul joined us in February this year. I will leave them to share some of their experience of living in community with us.



*Regine, a guest from Haiti, Gina and Jennifer Chan*

Our large sitting room and library have been in constant demand for meetings for C/SSF First and Third Orders and various other church and non-church organisations, and our proximity to Waterloo has made us a popular choice for accommodation, overnight and longer. Our house guests have come from all over the world, and include four delightful Muslim girls from Malaysia, a Tibetan Buddhist monk who was with us for five weeks while he attended a language school and an aid worker from Haiti who would be returning to life in a tent following the earthquake. When we were full to the gunnels with a brother having to sleep on a futon in the sitting room we gave shelter to a homeless woman who was brought to our door exhausted and

wet through. So, life in the house itself is busy quite apart from outside involvements which include Gina's work as a chaplain at Wormwood Scrubs and Joyce's frequent journeys visiting community houses here and abroad.

At the heart of our presence in Southwark is our identity as an "oratory" - a place of prayer - and that continues through thick and thin. Once a week one or other of our local clergy comes to preside at the Eucharist and our bishop, Christopher Chessun, comes faithfully once a month and stays to have breakfast with us. His personal encouragement of our venture and his wise counsel have meant much to us. We have instituted a monthly evening Eucharist followed by a bring and share supper and this has provided an ideal opportunity to entertain new friends and maintain our links with our old friends from both Brixton and Southwark.

We are constantly delighted by God's providence in bringing us to this beautiful house through the generosity of the diocese of Southwark and look forward to serving all who come our way in the coming years.

*Regine Nagel writes:*

I joined the community after having left an increasingly stressful job working for an international anti-poverty campaign. I had been interested in community life for a long time and when the opportunity arose in May last year, it felt like the right time to explore this further. Since then I have been temping part-time in administrative roles and enjoying the spare time to do a counseling course and help in the hospitality ministry of the house. I am now getting increasingly keen to find a 'proper' job again.

Besides living in a conveniently located house with a beautiful roof-terrace, community life has provided me with a regular rhythm for life and prayer which I have found helpful in my personal time of transition.

*Paul Grinyer writes:*

It was also with a sense of God's providence that I was led to join the community. Having served as a Baptist minister for 19 years, I sensed God calling me to take some time away from the daily responsibilities of church leadership for recharging and seeking his next steps for life and service. Part of this has been a desire to



*St Alphege Clergy House, on the corner of Pocock Street and King's Bench Street, Southwark*

learn more from the contemplative tradition of the church and to experience something of life in a religious community. Through renewed contact with Brother John SSF, an old friend from Baptist training days at Spurgeon's College, and wanting to live in central London, I found myself telephoning St Alphege Clergy House to ask if they could advise me as to somewhere I might be able to do this. It turned out one of the rooms here for non-Franciscan members of the community was available, so I moved in in February 2010.

As well as being a peaceful and comfortable place to call home, and a base from which to explore my next steps in Christ's service, I am particularly enjoying the chance to continue to develop a healthy balance between various traditions of spirituality in the Christian church. For example, as well as the vital centrality of Scripture that my evangelical roots encourages, the charismatic tradition has been pointing me to the need to ever invoke the presence of God the Holy Spirit. Now the Franciscan life of daily Offices, weekly and monthly Eucharists, and sharing fellowship with brothers and sisters from a more Anglo-Catholic part of the body of Christ is increasing my appreciation of sacred rhythms like liturgy, silence and lectio divina.

So I'm very grateful to God and to CSF for the hospitality and welcome of this community. *f*



*An asylum rights campaign group meeting in the sitting room at St Alphege's*



*The chapel, Easter 2010*



## AMERICAS

**Little Portion Friary**, PO Box 399, 48 Old Post Road, Mt Sinai, NY 11766/0399, USA

☎ (631) 473 0553; fax: (631) 473 5093

✉ [mtsinaifriary@s-s-f.org](mailto:mtsinaifriary@s-s-f.org)

Minister General SSF: ☎ [clark.berge@s-s-f.org](mailto:clark.berge@s-s-f.org)

**San Damiano Friary**, 573 Dolores Street, San Francisco, CA 94110, USA ☎ (415) 861 1372;

fax: 861 7952 ☎ [judehillssf@aol.com](mailto:judehillssf@aol.com)

✉ Minister Provincial SSF: [judehillssf@aol.com](mailto:judehillssf@aol.com)

**St Clare's House**, 1601 Oxford Street, Berkeley, CA 94709-1607, USA ☎ (510) 705 1591

**Saint Francis House**, 3743 Cesar Chavez Street, San Francisco, CA 94110, USA ☎ [csfsfo@aol.com](mailto:csfsfo@aol.com)

☎ (415) 824 0288; fax: (415) 826 7569

✉ Minister Provincial CSF: [jeancsf@aol.com](mailto:jeancsf@aol.com)

## AUSTRALIA / NEW ZEALAND

The Friary, Saint Philip's Rectory, 115 Cornwall Street, **Annerley**; postal address: PO Box 6134, **Buranda**, Brisbane, Qld 4102, Australia

☎ (07) 3391 3915; fax: 3391 3916

✉ [brdonald@franciscan.org.au](mailto:brdonald@franciscan.org.au)

Hermitage of Saint Bernardine, PO Box 46, **Stroud**, NSW 2425, Australia

☎ (02) 4994 5372; fax 4994 5527

✉ [ssfstrd@bigpond.com](mailto:ssfstrd@bigpond.com)

✉ Minister Provincial: [bralfred@franciscan.org.au](mailto:bralfred@franciscan.org.au)

The Friary of the Divine Compassion, PO Box 13-117, Hillcrest, **Hamilton** 2034, New Zealand

☎ (07) 856 6701 ☎ [friary@franciscan.org.nz](mailto:friary@franciscan.org.nz)

## EUROPE

The Friary, **Alnmouth**, Alnwick, Northumberland NE66 3NJ ☎ (01665) 830213; fax: (01665) 830580

✉ [alnmouthssf@franciscans.org.uk](mailto:alnmouthssf@franciscans.org.uk)

Anglican Chaplaincy, Vicolo Pallarani 5, 06081 **Assisi** (PG), Italy ☎ (+39) 075 816 887

✉ [thomasanthonyssf@franciscans.org.uk](mailto:thomasanthonyssf@franciscans.org.uk)

Saint Francis House, 113 Gillott Road, **Birmingham** B16 0ET ☎ (0121) 454 8302

✉ [birminghamcsf@franciscans.org.uk](mailto:birminghamcsf@franciscans.org.uk)

Provincial Secretary CSF

✉ [secretarycsf@franciscans.org.uk](mailto:secretarycsf@franciscans.org.uk)

Saint Matthias' Vicarage, 45 Mafeking Road, **Canning Town**, London E16 4NS

☎ (020) 7511 7848

✉ [canningtownssf@franciscans.org.uk](mailto:canningtownssf@franciscans.org.uk)

The Master's Lodge, 58 St. Peter's Street, **Canterbury**, Kent CT1 2BE ☎ (01227) 479364

✉ [canterburyssf@franciscans.org.uk](mailto:canterburyssf@franciscans.org.uk)

## Addresses

Bentley Vicarage, 3a High Street, Bentley, **Doncaster**, DN5 0AA ☎ (01302) 872240

Saint Mary's Convent, 178 Wroslyn Road, **Freeland**, Witney, Oxon OX29 8AJ

☎ (01993) 881225; fax: 882434

✉ [community@oscfreeland.co.uk](mailto:community@oscfreeland.co.uk)

The Old Parsonage, 168 Wroslyn Road, **Freeland**, Witney, Oxon OX29 8AQ ☎ (01993) 881227

Saint Mary-at-the-Cross, **Glasshampton**, Shrawley, Worcester WR6 6TQ ☎ (01299) 896345; fax 896083

✉ [glasshamptonssf@franciscans.org.uk](mailto:glasshamptonssf@franciscans.org.uk)

✉ [secretaryssf@franciscans.org.uk](mailto:secretaryssf@franciscans.org.uk)

The Friary, **Hilfield**, Dorchester, Dorset DT2 7BE

☎ (01300) 341345; fax: 341293

✉ [hilfieldssf@franciscans.org.uk](mailto:hilfieldssf@franciscans.org.uk)

Minister Provincial SSF: ☎ [ministerssf@franciscans.org.uk](mailto:ministerssf@franciscans.org.uk)

Provincial Bursar SSF: ☎ [bursarssf@franciscans.org.uk](mailto:bursarssf@franciscans.org.uk)

25 Karnac Road, **Leeds** LS8 5BL ☎ 0113 226 0647

Saint Matthew's House, 25 Kamloops Crescent, **Leicester** LE1 2HX ☎ 0116 253 9158

✉ [leicestercsf@franciscans.org.uk](mailto:leicestercsf@franciscans.org.uk)

Provincial Bursar CSF: ☎ [bursarcsf@franciscans.org.uk](mailto:bursarcsf@franciscans.org.uk)

San Damiano, 38 Drury Street, **Metheringham**, Lincolnshire LN4 3EZ ☎ (01526) 321115

✉ [metheringhamcsf@franciscans.org.uk](mailto:metheringhamcsf@franciscans.org.uk)

House of the Divine Compassion, 42 Balaam Street, **Plaistow**, London E13 8AQ ☎ (020) 7476 5189

✉ [plaistowssf@franciscans.org.uk](mailto:plaistowssf@franciscans.org.uk)

The Vicarage, 11 St Mary's Road, **Plaistow**, London E13 9AE ☎ (020) 85524019

✉ [stmaryscsf@franciscans.org.uk](mailto:stmaryscsf@franciscans.org.uk)

St Alphege Clergy House, Pocock Street, **Southwark**, London SE1 0BJ ☎ 020 7928 8912

✉ [southwarkcsf@franciscans.org.uk](mailto:southwarkcsf@franciscans.org.uk)

Minister General CSF:

✉ [ministergeneralcsf@franciscans.org.uk](mailto:ministergeneralcsf@franciscans.org.uk)

Our Lady of the Angels, 8 Knight Street, **Walsingham**, Norfolk NR22 6DA ☎ (01328) 820762

✉ [walsinghamssf@franciscans.org.uk](mailto:walsinghamssf@franciscans.org.uk)

PO Box 1003, Gumi Post Office, **Gumi**, Gyeongbukdo, 730-021, Republic of Korea

☎ 054 451 2317 ✉ [koreanfs@hotmail.com](mailto:koreanfs@hotmail.com)

Minister Provincial CSF

✉ [ministercsf@franciscans.org.uk](mailto:ministercsf@franciscans.org.uk)

**First Order Gift Aid Secretary**: Saint Francis House, 113 Gillott Road, **Birmingham** B16 0ET ☎ (0121) 454 8302

**Minister Provincial TSSF**: Joanna Coney, 4 Rowland Close, Lower Wolvercote, Oxford OX2 8PW ☎ (01865) 556456

✉ [ministertssf@franciscans.org.uk](mailto:ministertssf@franciscans.org.uk)

**Franciscan Aid TSSF**: The Treasurer, Philippa Bird TSSF 42 Ridley Ave, London W13 9XW

✉ [franciscanaid@franciscans.org.uk](mailto:franciscanaid@franciscans.org.uk)

## PAPUA NEW GUINEA

Saint Mary of the Angels Friary, **Haruro**, PO Box 78, Popondetta 241, Oro Province ☎ PNG 329 7060

Geoffrey's Friary, **Katerada**, PO Box 78, Popondetta 241, Oro Province

Saint Francis Friary, **Koki**, PO Box 1103, Port Moresby, NCD ☎ & fax: PNG 320 1499

✉ [lucaskays@gmail.com](mailto:lucaskays@gmail.com)

✉ Minister Provincial: [br\\_lhaje@datec.net.pg](mailto:br_lhaje@datec.net.pg)

Martyrs' House, PO Box 35, **Popondetta**, Oro Province ☎ PNG 3297 491

Philip Beawa Friary, **Ukaka**, PO Box 22, Alotau, Milne Bay Province

## SOLOMON ISLANDS

St Francis Friary, PO Box 7, **Auki**, Malaita Province ☎ 40054

La Verna Friary / Little Portion, **Hautambu**, PO Box 519, Honiara, Guadalcanal

Patteson House, PO Box 519, **Honiara**, Guadalcanal ☎ Honiara 22386 Regional Office: ☎ & fax 25810

San Damiano Friary, Diocese of Hanuato'o, **Kira Kira**, Makira Ulawa Province

St Bonaventure Friary, **Kohimarama** Theological College, PO Box 519, Honiara, Guadalcanal ☎ 50128

**Michael Davis** Friary, PO Box 519, Honiara, Guadalcanal

Holy Martyrs Friary, Luisalo, PO Box 50, Lata, **Temotu** Province

## WEBSITES

Web portal for SSF worldwide: [www.anglicanfranciscans.org](http://www.anglicanfranciscans.org)

C/SSF European Province: [www.franciscans.org.uk](http://www.franciscans.org.uk)

CSF Province of the Americas: [www.communitystfrancis.org](http://www.communitystfrancis.org)

SSF Province Province of the Americas: [www.s-s-f.org/](http://www.s-s-f.org/)

SSF Australia / New Zealand Province: [www.franciscan.org.au](http://www.franciscan.org.au)

Third Order SSF European Province: [www.tssf.org.uk](http://www.tssf.org.uk)

**Hilfield Friary Community**: [www.hilfieldfriary.org.uk](http://www.hilfieldfriary.org.uk)

**Hilfield Youth Camp**: [www.hilfield.org](http://www.hilfield.org)

**Exciting Holiness**: [www.oremus.org/liturgy/e-h/](http://www.oremus.org/liturgy/e-h/)

**Anglican Religious Life (for Year Book)**: [www.orders.anglican.org/arcyb/](http://www.orders.anglican.org/arcyb/)

**Anglican Communion**: [www.anglicancommunion.org/](http://www.anglicancommunion.org/)

## Copyright

© The Society of Saint Francis, 2010 The First Order,  
The European Province  
All rights reserved  
ISSN 0532/579X

All editorial correspondence should be addressed to:

*franciscan* Editor, San Damiano,

38 Drury Street, Metheringham, Lincolnshire LN4 3EZ

or email: [franciscan@franciscans.org.uk](mailto:franciscan@franciscans.org.uk)

Printed on recycled paper by Pensord Press Ltd, Pontllanfraith

## Audio franciscan

Elizabeth Dixon, TSSF Provincial Disability Advisor will arrange for you to have an Audio CD or Audio Tape version of *franciscan* and Intercessions if you have a visual impairment. Or if you know of anyone who needs the *franciscan* in this format please contact her:

2 Swan Court, Banbury Road, Stratford upon Avon CV37 7HG, Tel: 01789-263141 or [med2swan@btinternet.com](mailto:med2swan@btinternet.com)



## Book Reviews

**Marcus Borg and John Dominic Crossan**  
*The Last Week*  
*What the Gospels Really Teach About*  
*Jesus's Final Days in Jerusalem*  
 ISBN 9780 2810 5983 6  
 SPCK, 2008, £8.99

'The First Christmas' and 'The First Paul' are other titles from the Borg and Crossan duo - both American New Testament scholars, one Lutheran, the other Catholic - friends who live, one on the east coast (Florida), the other on the west coast (Oregon) and yet spend enough time together to give us in digestible form the benefits of up to date New Testament research in areas which attract the attention of all thoughtful Christian people during the church's year.

The last week of Jesus' life is observed annually as Holy Week, and in the gospel of Mark we find a timetable of events - there are eight chapters named for the days of the week, including Easter Sunday, and beginning with Palm Sunday. Jesus' entry into Jerusalem from the east and on a donkey is contrasted with Pilate's entry from the west, mounted on a cavalry charger. Pilate's escort were legionaries, Jesus' were peasants - and this contrast illuminates the unfolding story of the week. On Monday Jesus gives a fig tree and the temple similar treatment. Tuesday is a day of debate and warning. On Wednesday we are told of another contrast - between the unknown woman who anoints the feet of Jesus, and the failing twelve apostles leading to the treachery of Judas. Thursday is dominated by the Passover meal in the upper room - followed by Gethsemane, arrest, and condemnation by the religious authorities. Friday dawns and Jesus is before Pilate, then crucified at third hour (9 a.m.). At noon darkness descends, at 3 p.m. Jesus dies, and in the evening he is buried. 'Mark's story of Jesus's final week is a sequence of public demonstrations against and confrontations with the domination system. And, as all know, it killed him.'

Two lasting impressions:- 1 'The passion of Jesus' has two meanings, one active, one passive. The active passion of Jesus was for the kingdom of his heavenly Father. This active and uncompromising passion led inexorably to his passive passion, the sufferings described in the account of Good Friday. 2 For Mark, the male disciples never get the message repeated so often by Jesus and they fail the test of Holy Week, not just Judas - all of them. That leaves the women, who remain faithful.

There is so much more here about Jerusalem, about the temple, about Jewish belief in an after life, about the other witnesses than Mark - which you can only gain by reading the book. Please do.

**Anselm SSF**

**Robert S. White (Ed)**  
*Creation in Crisis*  
*Christian Perspectives on Sustainability*  
 ISBN: 9780 2810 6190 7  
 SPCK, London, 2009, £12.99

This book is a compilation of seventeen extraordinary essays, including the foreword by the Bishop of Liverpool, the Rt. Rev'd James Jones. The authors examine the ecological crisis from a Christian perspective, considering the many different aspects contributing to our current ecological circumstances. Essays address topics such as the distortion of climate science by the "misinformation industry", international governance, population growth and contraception, natural disasters, food production, water scarcity and flooding, poverty and justice, and the Bible.

The essays reward careful reading. They are grounded in a thoughtful Christian tradition and informed by impressive science. The danger facing our globe and all that lives on it is clearly documented, and yet each author is careful to show what can be done to address the situation.

I appreciated the flashes of wit in this book: "Unremitting growth is the doctrine of the cancer cell" is one eye catching heading.

The Scriptural references and discussions support the message in a helpful way. Jesus' call to consider the birds and the lilies leads Richard Bauckham in his essay "Jesus, God and nature in the Gospels" to conclude: "The ecological necessity of living within limits is a painful one for those so addicted to excess as ourselves. It requires a different way of looking at the world, which Jesus offers when he invites his disciples to consider the birds and lilies."

Apropos of Copenhagen, the book ends with a prophetic conclusion from Jonathan Moo: "one of the root causes of environmental unsustainability is a failure of imagination, an acceptance of the status quo, and - for Christians - a rejection of the new identity we are meant to have in Christ."

**Clark Berge SSF**

**Wendy Murray**  
*A Mended and Broken Heart*  
*The Life and Love of Francis of Assisi*  
 ISBN: 9780 4650 0208 5  
 Basic Books, NY, 2008, 240 pp, £15.99

There is an energy and vitality about this book that makes it engaging, challenging and provocative. The author states the argument which is woven throughout her narrative, that Francis' "unique and irrepressible relationship with the extraordinary Clare Favorone of Assisi was initially rooted in love, (which) evolved into mutual renunciation as each pursued their individual life as a penitent religious". It is in many ways a 'romantic' book - from the author's descriptions of

the extent to which she went in pursuit of information about Francis and Clare, to her descriptions of that life and the recurring themes of chivalry, the code of knighthood "and the command of love".

That the long list of research situations, from "sitting in caves" to "being yelled at by an Italian film director" should give more credence to her thesis is illustrative of some of the "yes, but" or "maybe" qualifications that came often to my mind as I read her version of the life of St Francis and St Clare. At times she uses her imagination to describe scenes in a way which is valid for the era in which her story is set, yet at other times she allows her imagination to draw conclusions which are questionable. Although she draws on early Franciscan sources, she also makes more than a passing reference to GK Chesterton's writing on St Francis; however, her use of Fortini's *Francis of Assisi* (in translation) includes a description of the rite of separation of a leper who enters a leper hospital as a prelude to a discussion on Francis' insistence on evangelical poverty.

This is an interesting book, a 'feelings' perspective on the life of Francis and Clare, a good illustration of the Ignatian style of meditation in using all of the senses to get into a scene. There are a few inaccuracies of verifiable information, so if it is used as a resource for study, other texts are required to check for accuracy. With that qualification and a recognition of the author's stated intent in telling the story, it is a book to enjoy, and perhaps a taster that might lead to a more serious study of the two saints.

**Maureen CSF**

**Robert J Daly SJ**  
*Sacrifice Unveiled - The True Meaning*  
*of Christian Sacrifice*  
 ISBN: 9780 5670 3421 2  
 T T Clark International, Continuum  
 Imprint  
 2009, 237 pp, £24.99

This is not a book for general reading; nor just an 'easy read'. It is by rights a theological textbook of some weight and requires application; that said, it is well worth the effort and a gift to anyone with an appetite for reasonable study.

For many of us, sacrifice has been understood in our own lives as something given up, perhaps for a good end; and historically as something destroyed, as in the pagan sacrifice of animals.

Daly maintains that Christian sacrifice is Trinitarian: the Father giving the Son, the Son returning total love to the Father in the Spirit, and becoming real in Christians as we respond to the same Spirit and offer our love, thus entering into the relationship of love in God.

He works through the history and Old Testament background of sacrifice, then to the self-giving of Jesus, picking up on New Testament, early and medieval

*Continued on page 15*



## Mary Johnson

### TSSF

1918 - 2010



Mary McCulloch was born shortly after the death of her father in France, in the closing months of the war. She and her elder brother Ian were lovingly cared for by her mother and her grandfather.

They both found their way to Oxford, where Mary shone both at work (she read English) and play (she took six Cambridge wickets in the Ladies' Varsity Match). Her work as a teacher took her from England to Nyasaland (now Malawi) as a UMCA missionary - and an MBE.

In 1943 she had become a first generation member of the Third Order SSF; she was professed in 1945. In 1959 she returned to England, and to marriage with her beloved George Johnson, a parish priest at Hyde, near Manchester, whom she had met while on furlough from Africa. They later moved to a fenland parish near Cambridge - but in 1974 George died and left Mary to experience a profound bereavement which later she wrote about in an anonymous leaflet which has been of help to many. For fifteen years her energies had been absorbed in the life of a vicar's wife - now they were to find a wider field in the Third Order. She was successively Senior Novice Mistress for

Women, General Secretary and (from 1979 - 1985) Provincial Guardian. She fearlessly exercised her headmistressly skills and her powerful pastoral sensitivity, with the leavening of an unflinching sense of fun which had been such a feature of her marriage.

Later years were spent in Suffolk, then at South Petherton in walking distance of Compton Durville and the CSF sisters. Her growing incapacity led to a last move - to St John's Home in Oxford which she had visited as a student, and where her closing six years were experienced as a great blessing and where she continued to make friends and jokes and to live with gratitude to the loving God who had so richly blessed her and everyone she met. Her marriage was childless, but she was a greatly valued aunt as was apparent at the funeral in the chapel of the All Saints' Sister of the Poor. Present were her family, her friends at St John's, tertiaries from Oxford and one brown habit from the First Order. f

## Richard Bird TSSF

1933-2010



Brother Samuel SSF writes:

"What's your line on ecumenical relations?" It was a typically direct question from Dick soon after he became Minister Provincial of the Third Order in 2002 (I had been elected the brothers' Minister just a few months before). This

was a matter of significance for us Franciscans and it was important that the First and Third Orders should be of a common mind - or, at least, that we should know how each other was thinking on the topic. I'm not sure that I gave him the straightforward answer that he was seeking. Dick and I worked together over the next six years, often meeting in Cambridge, to which he came from Bury St Edmunds, and I valued both the warmth of his friendship and the way he would come quickly to the point over matters of shared interest and concern.

Dick's introduction to SSF was as an undergraduate in Cambridge where he came under the spell of Br Michael who admitted him as a Companion in 1954 at the house in Lady Margaret Road. Following ordination training at Cuddesdon he chose to serve in the Church in South Africa - at a time when Christians were witnessing to the life of the Kingdom under an increasingly repressive apartheid regime. Here he met and married Valerie. After returning to the UK in 1970, the issues of justice, peace and reconciliation remained central to his ministry, first as a parish

priest and then as Archdeacon in south London. These same concerns, coupled with the discipline of prayer, led him to join the Third Order - he and Valerie were professed in 1975 - and with their young children they were among the pioneers of the Hilfield Families' Camp.

His election as Third Order Minister came at a stage in his life when most people look forward to slowing down a bit, but he threw himself into the job with energy and enthusiasm. A focus during his first three-year term of office was preparing for the 2006 Third Order General Chapter at York. It would have been easy to 'play safe' with general Franciscan themes, but under Dick's leadership the dynamic issues of justice, sexuality, peace and the integrity of creation were addressed - challenging for many. It was his inspiration, too, to take up the idea of a Third Order presence at Greyfriars in Canterbury during the 2008 Lambeth Conference to pray for reconciliation in the Anglican Communion. For Dick, the Gospel was about an incarnational engagement with the world - praise God for a faithful and fearless Franciscan! f

Continued from page 14

Christian writers; and pointing up the mistaken understandings of propitiation and atonement theories there. He then makes a thorough study of Eucharistic Liturgies and the 'Sacrifice of the Mass' and is clearly ecumenical in his research, including observations on the Reformation.

Daly indicates how sacrifice has become 'spiritualised', and depends largely on attitudes and disposition, so that it is in self-offering rather than in the action which may ensue. Finally, he looks at the religious-scientific debate and post-

modernism and the privatising of religion. In the psycho-social sphere he discusses original sin, human desire and mimetic theory (after Girard) and indicates a path of convergence between quantifiable data and the phenomena of the Christian life.

The whole work is extremely well referenced, every page with footnotes.

His summary is autobiographical, showing how the work gradually built up and was formulated, and his total involvement in the subject. What he unveils is love, that reciprocal self-giving love which is life to us all.

Elizabeth CSF

## Hilfield Friary Shop

Dorchester, Dorset DT2 7BE UK

Tel: (01300) 341882

email: hilfieldshop@franciscans.org.uk

**Open: Wed - Sat 2.30 - 4.30**

The shop stocks religious books, including many with a Franciscan theme. Cards, postcards, candles, sweatshirts, tee-shirts, gifts and Traidcraft goods are also on sale.

**Credit card facilities available**



## Francis: Formed into the likeness of Christ

### Foundations

#### From the Earlier Rule

Therefore,  
let nothing hinder us,  
nothing separate us,  
nothing come between us.

Wherever we are,  
in every place,  
at every hour,  
at every time of the day,  
every day and continually,  
let all of us truly and humbly believe,  
hold in our heart and love,  
honour, adore, serve,  
praise and bless,  
glorify and exalt,  
magnify and give thanks  
to the Most High and Supreme Eternal God:  
Trinity and Unity,  
Father, Son and Holy Spirit,  
Creator of all  
Saviour of all who believe and hope in him,  
and love him; who,  
without beginning and end,  
is unchangeable, invisible,  
indescribable, ineffable,  
incomprehensible, unfathomable,  
blessed, praiseworthy,  
glorious, exalted,  
sublime, most high,  
gentle, lovable, delightful,  
and totally desirable above all else  
for ever.  
Amen.

(10,11; p.85,86)

### Following Christ

Almighty, immortal, just and merciful God,  
give to us poor creatures to do for you  
that which we know to be your will,  
and to will always that which is well-pleasing to you;  
so that, inwardly purified,  
illuminated and enkindled  
by the flame of your Holy Spirit,  
we may be enabled to follow  
in the footprints of your Son,  
our Lord Jesus Christ  
and by your grace at length attain to you,  
the Most High;  
who in perfect Trinity and simple Unity,  
live and reign, God all-powerful,  
for ever and ever.  
Amen.

(Letter to the Entire Order, *The Daily Office SSF* (1992), p.288)

### Francis remembers

And after the Lord gave me some brothers, no one  
showed me what I had to do, but the Most High  
himself revealed to me that I should live according  
to the pattern of the Holy Gospel.

(Testament 14; p.125)

Tell us, Francis, what met your eyes  
Contemplating those scars of Christ?  
The soul so strangely set aflame  
And sealed and signed the body's flesh,  
As to change to my Love's image  
In all its fulgent brightness.

Tell us, Francis, what met your eyes  
Contemplating those scars of Christ?  
These hands and feet were fixed with nails,  
This right side pierced as with a lance,  
This servant of Christ transfigured  
Into His very likeness.

(Sequences in Honour of Saint Francis; p.359)



Francis receives the stigmata, a fresco in the Upper Church of the Basilica of St Francis, Assisi

The first three quotations are from the writings of Saint Francis. All are taken from *Francis of Assisi: Early Documents*, Volume 1: *The Saint*, edited by Regis Armstrong, Wayne Hellmann and William Short; (New York: New City Press, 1999)